
INSTRUCTIONS

For the profitable Receiving the

WORD of GOD, &c.

[Price Six-pence.]

INSTRUCTIONS

For the profitable Reading of

WORD of GOD, &c.

[Price 2s. 6d.]

3. 3.
I N S T R U C T I O N S

F O R T H E

Profitable Receiving the W O R D of
G O D.

Collected from the

H O L Y S C R I P T U R E S,

A N D T H E

D O C T R I N E of the Church of *England*.

To which are added,

F O U R P R A Y E R S.

By J O H N R I L A N D, M. A.
Curate of *Sutton-Coldfield* in *Warwickshire*.



Printed for the A U T H O R :
And sold by R. BALDWIN, in Paternoster-Row;
and S. PARKER, in Oxford.

M D C C L X I I .

INSTRUCTIONS

FOR THE

Profitable Receiving the Word of

GOD.

Collected from the

HOLY SCRIPTURES

AND THE

Doctrines of the Church of England.

To which are added,

FOUR PRAYERS.

BY JOHN RILEY, M.A.

Curate of St. James's Church, in Westminster.



Printed for the Author;

And sold by R. Baldwin, in Pall-mall; and S. Parker, in Oxford.

MDCCLXXII.

THE
Author's P R E F A C E,
ADDRESSED
To All his READERS;
Chiefly to Those who are under his
MINISTRY.

My dear Friends,

GOD has given us the sacred Scriptures by the inspiration of his holy Spirit, to shew us our duty in every case. And, as He has enabled me, I have faithfully collected the following passages from his Book, to teach you one part of your duty; namely, how to read and hear his blessed word in such a manner, that it may tend to your edification, and the salvation of your precious, because immortal, Souls. I attempt no explanation of the texts; I leave that to the reflection which they cast upon each other. To reap the benefit of this way of explanation, I must desire you to read them often; and with prayer to God, for the understanding and proper use of them. You may first take each text, and meditate upon it separately: If you do not see into the meaning of it, then consider it with those that go before

and follow after ; and by this one view of the whole, the meaning of them may by the help of God's Spirit, be opened to you.

You must remember, that it is my desire you should make this book the subject of your frequent study and meditation. If you read it but once or twice, I shall be greatly disappointed. That it may chiefly answer its design, let me beg of you, my friends, to make it one principal book of devotion every Saturday evening, in your preparation for the Sabbath ; or on that holy day, in the morning before you go to the publick worship ; and again in the evening, after you are returned home. This use (however it may be studied by you at other times) I desire you would make of it in particular. Go on in this way, and in time you will find your advantage in it ; and I doubt not but you will come to find (what I have found it) a book of more use and value than was at first imagined.

I propose this work, you see, to teach you how to read the word of God, and to hear it preached to your profit. With regard to this, I would make the following observation to you :

When the faithful ministers of the Gospel, (who are not afraid of speaking the truth, as it is in Jesus, plainly) speak to the hearts of the unconverted, by a close application of the scriptural doctrine of original sin and personal transgressions, the unconverted will, at this way of preaching, be apt naturally to take offence : If this should be the case, then take a general view of these passages of scripture ; and see whether they can discharge their duty, if they neglect preaching

preaching in this manner? And whether it is not your duty to give them a submissive and patient hearing? — In particular; when you hear the ministers of Christ enforcing with plainness and sincerity, the important truths of the Law and the Gospel, fearing not man, in order to awaken the sinner, by threatenings of eternal punishment; holding forth invitations to receive Jesus Christ by faith, and promises of pardon to all his sins immediately upon his turning to Him; when you hear this, and think that they over-do the matter, then see whether the word of God has not very emphatically ordered them so to speak? And whether they would not break their own solemn promissory resolutions, if they did not? — When you find the zealous preachers of Christianity, labouring to do their duty as they ought, and think they need not speak so sharply and so boldly; then try whether you have earnestly, and from your heart, prayed to God that they may do so, according as you are taught in Scripture? And whether, in taking any dislike at this, you do not act in direct contradiction to your own prayers, which you have repeatedly offered to God, for this very purpose, in your publick worship? And, if so, are you not acting as an hypocrite; extremely odious in the sight of God? And are you not condemned out of your own mouth before Him? — When, through natural pride and hastiness of spirit, you think badly of, or speak against, the soul-searching discourses of the faithful servants of Christ; then examine your heart, to see whether you have the Christian graces of meekness and hu-

mility in it? Or whether it be not owing to your want of these graces, that you are led to express any displeasure against them or their discourses? And also, whether this is agreeable to the spirit and meaning of those prayers which you have put up to God, in his publick worship, for your receiving the Word meekly and reverently?—When, in a heedless and contemptuous manner, you disregard the preaching of the Word, consult your memory, to see whether you have deeply meditated upon those striking passages of God's Book, which in a very alarming and awakening manner, lay before you the danger of not receiving the Word as becomes an humble and sincere disciple of Christ?—When you read chapters, and books, or hear sermons preached, that you do not in general understand, and cannot profit by; and upon that account are apt to be angry and uneasy, and to think hardly of, or speak against the authors of them; then consider, whether you have with sufficient fervency and frequency, poured out your soul before God in prayer, for the divine teaching of his holy Spirit; being duly sensible of your great need of it?—When you find that the Word is rather tedious and irksome to your ears and hearts, see if it is not because there is a wrong disposition of mind in you; and therefore you do not well relish those passages which strongly enforce the necessity of diligence, frequency and pleasure in hearing and reading it? And whether if you had done so, you should not have taken the greatest delight in tasting this heavenly food?—In short: When you find in yourself any dislike
of

of, or offence against the Word read or preached, and the ministers of it ; then contemplate whether you have duly considered what the duty of hearers is, what the Word of God is, what the design and power of it, and who the lawfully ordained ministers of the Gospel are, and what their office is ? And whether there is not something in this book, which opposes such a captious temper and disposition of mind, as is ready to take offence at what it ought to receive with reverence and pleasure ? And whether This is not a proof of your being in the wrong ; since this book is (part of) the Word of God itself ? Also, you would do well to consider, whether in opposing and setting yourself against these things, you are not opposing and setting yourself against an eternal, omnipotent GOD ? And also, whether you are not working out your own damnation without, instead of your salvation, with fear and trembling ? Consider what I say, and the Lord give you understanding in all things.

To these authorities from the Word of God, I have added some quotations from the doctrine of your own Church : Consider what objection you can have against this ? And if you have any, whether it is a just one ? Because you know, the Liturgy you yourselves use ; and the Homilies are published by authority for the use of churches and private families.

I have added four prayers, proper and necessary to be used, for the profitable hearing and reading God's Word. If you find some expressions and thoughts in them, which you may not perhaps be used to find in some ma-

nuals of devotion, in the words of which only you have been accustomed to pray, do not reject them. Consider whether you can prove them to be disagreeable to God's Word? If not, if they are penned according to it, are you not bound to use such prayers as are agreeable to God's Word? And to speak, act, and think according to the spirit of them? Can you reject them without rejecting the authority of the holy Scriptures? Let conscience speak and determine. I do not want to confine you, contrary to your inclination, to the use of these forms of prayer, upon your knees as often as you may choose to *look into* your Bible; (for such an ejaculation as, *Lord, open thou mine eyes, that I may behold wonderful things out of thy Law*, may suffice for that;) but you may use and read them so often, till you see the use and necessity of having the spirit of them ingrafted into your soul. And when this is done, you may, as frequently as you see occasion, (that is, as often as you *study* the Bible) send them up to God, according as you are situated, and your present circumstances will admit. But this I must desire, as to the regular use of these prayers, that (if you do not use others of the same kind) you would offer them up to God, on the knee, every Lord's day, either by yourself, or in your family; namely, the two prayers to be used; one *before* the *reading*, the other *before* the *hearing* of the Word, in the morning; the two other, one to be used, *after* the *reading*, the other *after* the *hearing* of the Word, in the evening of that holy day.

May God's blessing continually attend this imperfect work ; and may all the ministers of the Gospel so preach, and all the hearers so hear, as will promote the glory of God, and set forward the salvation of Souls. With this prayer I leave you, and only desire you, before you read this Book, to study and meditate upon these following scriptures, 'till you see the force, and find the power of them. *Iſa.* xxxiv. 16. Seek ye out of the book of the law, and read. *Ezek.* iii. 10. Son of man, all my words that I ſhall ſpeak unto thee, receive in thine heart, and hear them with thine ears. *Luke* viii. 8. He that hath ears to hear, let him hear. *Luke* ix. 44. Let theſe ſayings ſink down into your ears. *John* viii. 47. He that is of God, heareth God's words: Ye therefore hear them not, becauſe ye are not of God. *I John* iv. 6. He that knoweth God, heareth us: He that is not of God, heareth not us. Hereby know we the ſpirit of truth, and the ſpirit of error. *John* xviii. 37. Every one that is of the truth, heareth my voice. *John* xiv. 24. He that loveth me not, keepeth not my ſayings. *Iſaiah* lv. 3. Incline your ear, and come unto me ; Hear, and your ſoul ſhall live. *Jer.* xiii. 15, 17. Hear ye, and give ear, be not proud ; for the Lord hath ſpoken. But if ye will not hear it, my ſoul ſhall weep in ſecret places for your pride ; and mine eyes ſhall weep fore ; and run down with tears, becauſe the Lord's flock is carried away captive. *Matt.* vii. 24, 27. Whoſoever heareth theſe ſayings of mine, and doeth them, I will liken him unto a wiſe man, which built his houſe upon a rock ; and the rain deſcended, and the floods

floods came, and the winds blew, and beat upon that house ; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell, and great was the fall of it. *John* xii. 48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: THE WORD THAT I HAVE SPOKEN, THE SAME SHALL JUDGE HIM IN THE LAST DAY.

I am,

Your sincere Well-wisher,

And faithful Servant in Jesus Christ,

JOHN RILAND.

INSTRUCTIONS

FOR THE

Profitable receiving the WORD of
G O D.

*The following Texts shew particularly the
Usefulness and Necessity of reading and
bearing GOD's Holy Word; and also
what the Word is designed to teach us,
and the Power of it.*

Psalms cxix. 105, 130.

TH Y word is a lamp unto my feet, and
a light unto my path. The entrance
of thy words giveth light, it giveth un-
derstanding unto the simple. 2 *Tim.* iii. 15, 16,
17. And that from a child thou hast known the
holy Scriptures, which are able to make thee
wise unto salvation, through faith, which is in
Christ Jesus. All Scripture is given by inspira-
tion of God, and is profitable for doctrine, for
reproof, for correction, for instruction in righte-
ousness; that the man of God may be perfect,
thoroughly furnished unto all good works. *Mark*
xii. 2. 4. Do ye not therefore err, because ye know
not the Scriptures? *John* v. 39. Search the Scrip-
tures, for in them ye think ye have eternal life;
and

and they are they which testify of me. *Rom. x. 17.* Faith cometh by hearing; and hearing by the Word of God. *Heb. iv. 2.* But the Word preached did not profit them, not being mixed with faith in them that heard it. *Heb. iv. 12.* The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart. *Rom. xv. 4.* Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. *1 Thess. ii. 13.* For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it, not as the word of men, but (as it is in truth) the Word of God, which effectually worketh also in you that believe. *Col. ii. 8.* Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Prov. vi. 23.* The commandment is a lamp, and the law is light, and reproofs of instruction are the way of life. *Psa. xix. 7, 8.* The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. *Isa. viii. 20.* To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. *John xvii. 17.* Sanctify them through thy truth; thy Word is truth.

James

James i. 18. Of his own will begat he us with the word of truth. *1 Pet.* ii. 2. Desire the sincere milk of the Word, that ye may grow thereby. *1 Pet.* i. 23, 25. The Word of God which liveth and abideth for ever. The Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you. *1 Tim.* vi. 3, 4. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine, which is according to godliness; he is proud, knowing nothing. *Rom.* xvi. 25, 26. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. --- *Acts* xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Instances of the Power of God's Word, according to what is said of it in the foregoing Scriptures.

Acts xv. 7. Peter rose up, and said, Men and brethren, ye know, how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the Word of the Gospel, and believe. *Acts* ii. 37, 41. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall

we do? Then they that gladly received his Word, were baptized; and the same day there were added unto them about three thousand souls. *Acts* iv. 4. Many of them which heard the Word, believed. And the number of the men was about five thousand. *Acts* xxi. 20. And when they heard it, they glorified the Lord, and said unto Him, Thou seest, brother, how many thousand of Jews there are which believe. *Acts* xi. 15. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 20, 21. Preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord. *Acts* xiv. 1. And it came to pass in *Iconium*, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed. *Acts* v. 14. And believers were the more added to the Lord, multitudes both of men and women. *Acts* xix. 20. So mightily grew the Word of God, and prevailed.

To these general Instances of Conversion by the Word, may be added, the particular ones of — the Æthiopian, Acts viii. 26.—39. Lydia, Acts xvi. 14. 15. The Samaritans, Acts viii. 5.—12. Crispus, and the Corinthians, Acts xviii. 8. Sergius Paulus, Acts xiii. 7. 12. The Jaylor, Acts xvi. 27.—33.

Acts xvii. 11, 12. These were more noble than those of *Thessalonica*, in that they received the Word with all readinels of mind, and searched the Scriptures daily, whether those things were so; therefore many of them believed.

The Church of England, in her Homilies on the Scriptures, confirms the foregoing Account of the beneficial Power of G O D's Word, in the Manner following :

“ Unto a Christian man, there can be no-
 “ thing either more necessary or profitable than
 “ the knowledge of holy Scripture ; forasmuch
 “ as in it is contained God's true Word, set-
 “ ting forth his glory, and also man's duty.
 “ And there is no truth nor doctrine necessary
 “ for our justification and everlasting salvation,
 “ but that is (or may be) drawn out of that
 “ fountain and well of truth. Therefore as
 “ many as be desirous to enter into the right and
 “ perfect way unto God, must apply their minds
 “ to know holy Scripture; without the which,
 “ they can neither sufficiently know God and
 “ his will, neither their office and duty.—In
 “ holy Scripture is fully contained what we
 “ ought to do. and what to eschew ; what to
 “ believe, what to love, and what to look for
 “ at God's hands at length. In these books
 “ we shall find the Father, from whom, the
 “ Son, by whom, and the Holy Ghost, in
 “ whom, all things have their being and keep-
 “ ing up ; and these three persons to be but one
 “ God, and one substance. In these books we
 “ may learn to know our selves, how vile and
 “ miserable we be ; and also to know God,
 “ how good He is of himself, and how He
 “ maketh us, and all creatures, partakers of his
 “ goodness.—The Scripture of God is the hea-
 “ venly meat of our Souls, the hearing and
 “ keeping of it maketh us blessed, sanctifieth

“ us, and maketh us holy ; it turneth our souls ;
 “ it is a light lanthorn to our feet ; it is a sure,
 “ stedfast, and everlasting instrument of salva-
 “ tion ; it giveth wisdom to the humble and
 “ lowly hearts ; it comforteth, maketh glad,
 “ cheareth and cherisheth our conscience ; it is
 “ a more excellent jewel or treasure than any
 “ gold or precious stone ; it is more sweet than
 “ honey or honey-comb ; it is called the best
 “ part which *Mary* did choose, for it hath in
 “ it everlasting comfort. The words of holy
 “ Scripture be called words of everlasting life ;
 “ for they be God’s instruments ordained, for
 “ the same purpose. They have power to turn
 “ through God’s promise, and they be effec-
 “ tual through God’s assistance ; and, being re-
 “ ceived in a faithfull heart, they have ever
 “ an heavenly spiritual working in them.—If
 “ we profess Christ, why be we not ashamed
 “ to be ignorant in his doctrine, seeing that
 “ every man is ashamed to be ignorant in that
 “ learning which he professeth ? That man is
 “ ashamed to be called a Philosopher, which
 “ readeth not the books of Philosophy ; and to
 “ be called a Lawyer, an Astronomer, or Phy-
 “ sician, that is ignorant in the books of Law,
 “ Astronomy and Physick.—Let us esteem them
 “ in a reverent humility, that we may find our
 “ necessary food therein, to strengthen us, to
 “ comfort us, to instruct us (as God of his great
 “ mercy hath appointed them) in all necessary
 “ works : so that we may be perfect before
 “ him in the whole course of our life : Which
 “ He grant, who hath redeemed us, our Lord
 “ and Saviour, Jesus Christ : To whom, with
 “ the

“ the Father, and the Holy Ghost, be all honour and glory, for evermore. *Amen.*”

The Duty and Obligation of Ministers to preach and enforce the Word of GOD: And their Manner of doing it with Meekness, Sincerity, and Boldness, &c.

Jer. xxiii. 28. He that hath my Word, let him speak my Word faithfully. *Jer.* xlviii. 10. Cursed be he that doeth the work of the Lord deceitfully. *Ezek.* iii. 17, 18, 19. Son of Man, I have made Thee a watchman unto the house of *Israel*, therefore hear the Word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and Thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. *Ezek.* ii 6, 7. And, thou Son of Man, be not afraid of them; neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell amongst scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. *Micah* iii. 8. But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto *Jacob* his transgression, and to *Israel* his sin.

Isaiah lviii. 1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of *Jacob* their sins. *Jer.* i. 7, 8, 9. Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces : for I am with thee to deliver thee, saith the Lord. Behold, I have put my words in thy mouth. 17. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee ; be not dismayed at their faces, lest I confound thee before them. *Jer.* xv. 19. If thou take forth the precious from the vile, thou shalt be as my mouth. *Ezek.* xlv. 23. And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. *Gal.* iv. 16. Am I therefore become your enemy, because I tell you the truth ? *St. Paul's Epistles to Timothy and Titus.* If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, where unto thou hast attained. These things command and teach. Give attendance to reading, to exhortation, to doctrine. Meditate upon these things, give thyself wholly to them ; that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine ; continue in them ; for in doing this, thou shalt both save thyself and them that hear thee. Them that sin, rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before

before another, doing nothing by partiality. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God; whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the Truth. I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. Holding fast the faithful Word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gain-sayers. Wherefore rebuke them sharply, that they may be sound in the Faith. Speak thou the things that become sound doctrine. In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity,

gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary party may be ashamed, having no evil thing to say of thee. These things speak and exhort, and rebuke with all authority. Let no man despise thee. 2 Cor. iv. 1, 2. Therefore seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

Their Obligation to preach JESUS CHRIST: In all his Offices; of Prophet to teach, Priest to atone for, and King to govern us: To be made of God unto us (as St. Paul says, 1 Cor. i. 30.) Wisdom, and Righteousness, and Sanctification, and Redemption.

1 Cor iv. 1, 2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. Ephes. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. 2 Cor. v. 18, 19, 20. All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed

mitted unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God. 2 *John* 9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God : He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. 11. For he that bideth him God speed, is partaker of his evil deeds. *Ephes.* iii. 8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Col.* iv. 3, 4. Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds ; that I may make it manifest, as I ought to speak. 1 *Cor.* iv. 17. For this cause have I sent unto you *Timotheus*, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways, which be in Christ, as I teach every where in every Church. 2 *Cor.* iv. 5. For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. 1 *Cor.* iv. 15. In Christ Jesus I have begotten you through the Gospel. *Gal.* iv. 19. My little children, of whom I travail in birth again, until Christ be formed in you. *Col.* i. 27, 28. Christ in you, the hope of glory ; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

1. *Cor.* ii. 2. For I determined not to know any thing among you, save Jesus Christ, and him crucified. 1 *Cor.* i. 23, 24. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God. *Phil.* i. 18. Notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. 2 *Cor.* ii. 17. For we are not as many, which corrupt the Word of God; but of sincerity, but as of God, in the sight of God, spake we in Christ. *Gal.* i. 10. For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. *Acts* viii. 5. Then *Philip* went down to the city of *Samaria*, and preached Christ unto them. 35. Then *Philip* opened his mouth, and began at the same scripture, and preached unto him Jesus. *Acts* ix. 20. And straightway he preached Christ in the synagogues, that he is the Son of God. 22. Proving that this is very Christ. *Acts* xxviii. 30, 31. And *Paul* dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. *Acts* xi. 20. And some of them — spake unto the *Grecians*, preaching the Lord Jesus. *Acts* v. 42. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. 1 *Cor.* iii. 11. For other foundation can no man lay, than that is laid which

which is Jesus Christ. *Ephes. ii. 21.* In whom all the building fitly framed together, groweth unto an holy temple in the Lord. 22. In whom you also are builded together for an habitation of God through the Spirit.

Their Duty to preach the GOSPEL; that is, glad Tidings of Reconciliation with God by Jesus Christ's Salvation freely given to lost Sinners.

Luke iv. 18, 19. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor: He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. *Mark xvi. 15, 16.* And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. 2 *Tim. iv. 5.* Do the work of an Evangelist. 1 *Cor. ix. 16.* Wo is unto me, if I preach not the Gospel. *Gal. i 8.* Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accused. *Rom. i. 15, 16.* So, as much as in me is, I am ready to preach the Gospel to you that are at *Rome* also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth, to the *Jew* first, and also to the *Greek*. *Rom. x. 11, 12, 13, 14, 15.* The scriptures saith, whosoever believeth on him, shall not be ashamed. For there is no difference between

tween the *Jew* and the *Greek*; for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! 1 *Thess.* ii. 2, 3, 4 5. We were bold in our God to speak unto you the Gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is our witness. *Acts* xx. 24, 26, 27. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. Wherefore I take you to record this that day, I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.

The Sense and Opinion of the Church of England in this Point, is plainly given in her Form and Manner of ordering of Priests : Wherein, after giving them an earnest Exhortation, to remember into how high a dignity, and to how weighty an Office and Charge they are called ; and also, to apply themselves by God's Grace, wholly to it : She puts, amongst others, these particular Questions to them ; and requires their solemn Answers, according to her Directions ; to the end that the People may understand their Ministers Minds and Wills in these Things, and that their Promise may the more move them to do their Duty.

“ Are you persuaded that the holy Scriptures
 “ contain sufficiently all doctrine required of
 “ necessity for eternal salvation through faith
 “ in Jesus Christ ? And are you determined out
 “ of the said Scriptures, to instruct the people
 “ committed to your charge, and to teach no-
 “ thing (as required of necessity to eternal salva-
 “ tion) but that which you should be persuaded
 “ may be concluded and proved by the Scrip-
 “ ture ? ”

Answer. “ I am so persuaded, and have so
 “ determined by God's grace.”

“ Will you then give your faithful diligence
 “ always so to minister the doctrine and sacra-
 “ ments, and the discipline of Christ, as the
 “ Lord hath commanded, and as this Church
 “ and realm hath received the same, according
 “ to the commandments of God ; so that you
 “ may teach the people committed to your
 “ care and charge, with all diligence to keep
 “ and observe the same ? ”

Answer. " I will so do by the help of God.
 " Will you be diligent to frame and fashion
 " your own selves, and your families, according
 " to the doctrine of Christ, and to make both
 " yourselves and them, as much as in you
 " lieth, wholesome examples and patterns to the
 " flock of Christ?"

Answer. " I will apply myself thereto, the
 " Lord being my helper."

*The People's Duty to their Ministers ; particularly
 in honouring them, and in assisting them by their
 Prayers ; that they may speak the truth plainly
 and without fear.*

H O N O U R.

Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves : For they watch for your souls, as they that must give account, that they may do it with joy, and not with grief ; for that is unprofitable for you. *1 Thess. v. 12, 13.* And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their works sake. *1 Tim. v. 17.* Let the elders which rule well, be counted worthy of double Honour, especially they who labour in the Word and doctrine. *Heb. xiii. 7.* Remember them which have the rule over you, who have spoken unto you the Word of God ; whose faith follow, considering the end of their conversation. *John xiii. 20.* Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me ; and he that receiveth me receiveth him that sent me.

P R A Y E R

P R A Y E R.

2 *Theff.* iii. 1. Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified even as it is with you. *Rom.* xv. 30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. 2 *Cor.* i. 2. Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf. *Phil.* i. 19, 20. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death. *Ephes.* vi. 18, 19, 20. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak. *Acts* iv. 24. They lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is.—29. And now Lord, grant unto thy servants, that with all boldness they may speak thy Word. 31. And when they prayed, the place was
D shaken

shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness.

The Duty, Design and Manner of the People's honouring and praying for their Ministers, is thus regularly expressed by them in their own Church-Prayers; over and above what they express, occasionally in the Prayer to be used in the Ember-Weeks, and in the Ordination-Offices.

“ Give grace, O heavenly Father, to all bishops and curates, that they may both by their life and doctrine, set forth thy true and lively Word.” —

Minister. “ The Lord be with you.”

Answer “ And with thy Spirit.”

“ — Endue thy ministers with righteousness.

“ Almighty and everlasting God, who alone workest great marvels; send down upon our bishops and curates, and all congregations committed to their charge, the healthful spirit of thy grace, and that they may truly please thee; pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our advocate and mediator Jesus Christ. *Amen.*

“ That it may please thee to illuminate all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly.

“ O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way

" way before thee, grant that the ministers and
 " stewards of thy mysteries may likewise so
 " prepare and make ready thy way, by turning
 " the hearts of the disobedient to the wisdom of
 " the just; that at thy second coming to judge
 " the world, we may be found an acceptable
 " people in thy sight, who livest and reignest
 " with the Father and the holy Spirit, ever one
 " God, world without end. *Amen.*

" O Almighty God, who by thy Son Jesus
 " Christ, didst give to thy apostle, *St. Peter*,
 " many excellent gifts, and commandest him
 " earnestly to feed thy flock; make, we be-
 " seech thee, all bishops and pastors diligently
 " to preach thy Holy Word, and the people
 " obediently to follow the same; that they
 " may receive the crown of everlasting glory,
 " through Jesus Christ our Lord. *Amen.*

" O Almighty and everlasting God, who
 " didst give to thine apostle *Bartholomew*, grace
 " truly to believe and to preach thy Word;
 " grant, we beseech thee, unto thy church, to
 " love that Word which he believed; and both
 " to preach and receive the same, through
 " Jesus Christ our Lord. *Amen.*"

*The Duty, and Manner of receiving the Word;
 particularly, with Meekness and Humility.*

1 *Pet.* ii. 1, 2. Wherefore laying aside all
 malice, and all guile, and hypocrisies, and en-
 vies, and all evil-speakings, as new-born babes,
 desire the sincere milk of the Word, that ye
 may grow thereby. *Isaiah* lxvi. 2. To this
 man will I look, even to him that is poor and
 of a contrite spirit, and trembleth at my word.
 2. *Chron.* xxxiv. 26, 27. And as for the King

of *Judah*, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of *Israel*, concerning the words which thou hast heard, because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humblest thyself before me, and didst rent thy cloaths, and weep before me: I have even heard thee also, saith the Lord. *James* i. 19, 20, 21. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God; wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls. *Pf.* xxv. 9. The meek will he guide in judgment; and the meek will he teach his way. *Matt.* xi. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *1 Pet.* v. 5. Be clothed with humility; for God resisteth the proud, and giveth grace to the humble.

“ If you be afraid to fall into error, by
 “ reading of holy Scripture, I shall shew you
 “ how you may read it without danger of error.
 “ Read it humbly, with a meek and lowly
 “ heart, to the intent you may glorify God
 “ and not yourself with the knowledge of it :
 “ And read it not without daily praying to God,
 “ that he would direct your reading to good
 “ effect; and take upon you to expound it no
 “ farther,

“ farther, than you plainly understand it. For,
 “ St. *Augustine* saith, the knowledge of holy
 “ Scripture is a great, large, and a high place;
 “ but the door is very low, so that the high and
 “ arrogant man cannot run in; but he must
 “ stoop low, and humble himself, that shall
 “ enter into it. Presumption and arrogancy
 “ are the mother of all error; and humility
 “ needeth to fear no error: For humility will
 “ only search to know the truth; it will search,
 “ and will bring together one place with an-
 “ other; and where it cannot find out the
 “ meaning, it will pray, it will ask others that
 “ know, and will not presumptuously and
 “ rashly define any thing which it knoweth
 “ not. Therefore the humble man may search
 “ any truth boldly in the Scripture, without
 “ any danger of error.— If ye will be profitable
 “ hearers and readers of the holy Scriptures, ye
 “ must first deny yourselves, and keep under
 “ your carnal senses, taken by the outward
 “ words, and search the inward meaning:
 “ Reason must give place to God’s holy Spirit;
 “ you must submit your worldly wisdom and
 “ judgment unto his divine wisdom and judg-
 “ ment. The more obscure and dark the sayings
 “ be to our understanding, the farther let us think
 “ ourselves to be from God and his holy Spirit,
 “ who was the author of them. Let us
 “ with more reverence endeavour ourselves to
 “ search out the wisdom hidden in the out-
 “ ward bark of the Scripture. If we cannot
 “ understand the sense and the reason of the
 “ saying, yet let us not be scorers, jesters, and
 “ deriders;

“ deriders ; for that is the uttermost token, and
 “ shew of a rebroate, of a plain enemy to
 “ God and his wisdom. They be not idle
 “ fables to jest at which God doth seriously pro-
 “ nounce ; and for serious matters let us esteem
 “ them.—Let us not therefore be offended, but
 “ search out the reason of such words before we
 “ be offended ; that we may the more reve-
 “ rently judge of such sayings, though strange
 “ to our carnal understandings, yet to them
 “ that be spiritually minded, judged to be zea-
 “ lously and godly pronounced. God there-
 “ fore, for his mercy’s sake, vouchsafe to purify
 “ our minds, through faith in his Son Jesus
 “ Christ ; and to instill the heavenly drops of
 “ his grace into our hard, stony hearts to supply
 “ the same ; that we be not contemners and de-
 “ riders of his infallible word ; but that with all
 “ humbleness of mind and Christian reverence,
 “ we may endeavour ourselves to hear and read
 “ his sacred Scriptures, and inwardly so to digest
 “ them, as shall be to the comfort of our souls,
 “ sanctification of his holy Name: To whom,
 “ with the Son and the Holy Ghost, three
 “ persons and one living God, be all laud, ho-
 “ nour, and praise for ever and ever. *Amen.*

*That Meekness and Humility of Mind which
 these Scriptures and Quotations from the Ho-
 milies on the Scriptures teach, the Members of
 the Church of England pray for, in the follow-
 ing Manner :*

“ That it may please thee to give to all thy
 “ people increase of grace, to hear meekly thy
 word,

“ word, and to receive it with pure affection,
 “ and to bring forth the fruits of the Spirit.

“ To all thy people give thy heavenly grace;
 “ and especially to this congregation here pre-
 “ sent; that with meek heart and due reverence
 “ they may hear and receive thy holy Word.

*The Danger of not receiving the Word in a be-
 coming Manner.*

Jer. vi. 10, 11. To whom shall I speak and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken; behold, the Word of the Lord is unto them a reproach; they have no delight in it: Therefore I am full of the fury of the Lord; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together. 17, 18, 19. Also I set watchmen over you, saying, hearken to the sound of the trumpet. But they said, we will not hearken. Therefore hear ye nations, and know, O congregation, what is among them. Hear, O earth: Behold, I will bring evil upon this people, even the fruit of their thoughts; because they have not hearkened unto my words, nor to my law, but rejected it. *Zech.* vii. 11, 12, 13, 14. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the Lord of Hosts. Therefore it is come to pass, that, as
 he

he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of Hosts. But I scattered them with a whirlwind among all the nations whom they knew not: Thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate. *Isaiah xxx. 9, 10, 11, 12, 13.* This is a rebellious people, lying children, children that will not hear the Law of the Lord; which say to the seers, see not; and to the prophets, prophecy not unto us right things, speak unto us smooth things, prophecy deceits; get ye out of the way, turn aside out of the path, cause the Holy One of *Israel* to cease from before us. Wherefore thus saith the Holy One of *Israel*, Because ye despise this Word, and trust in oppression and perverseness, and stay thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. *2 Chron. xxxvi. 15, 16.* And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place: But they mocked the messengers of God, and despised his Words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. *Psal. lxxx. 11, 12.* But my people would not hearken to my voice, and *Israel* would none of me; so I gave them up to their own hearts lust, and they walked in their own counsels. *Prov. i. 20—31.* Wisdom crieth without, she uttereth her voice in the streets; she crieth in the chief place of
concourse,

concourse, in the openings of the gates ; in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity ? And the scorers delight in scorning, and fools hate knowledge ? Turn you at my reproof : Behold, I will pour out my Spirit unto you, I will make known my Word unto you. Because I have called, and ye refused, I have stretched out my hand, and no man regarded ; but ye have set at nought all my counsel and would none of my reproof : I also will laugh at your calamity, I will mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me ; for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel : They despised all my reproof ; therefore shall they eat of the fruit of their own way, and be filled with their own devices. *Prov. xxix. 1.* He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy. *Prov. xxviii. 9.* He that turneth away his ear from hearing the Law, even his prayer shall be abomination. *Prov. xv. 32.* He that refuseth instruction, despiseth his own soul. *Ezek. xxxiii 30, 31, 32, 33.* Also, Thou Son of Man, the children of thy people, still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother ; saying, Come, I pray you, and hear what is the Word that cometh forth from

from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. And lo, Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come) then shall they know that a prophet hath been among them. *Acts* iii. 23. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among that people. *Luke* x 16. He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. *1 Theff.* iv. 8. He therefore that despiseth, despiseth not man, but God. *Acts* v. 38, 39. If this work be of men, it will come to nought: But if it be of God, you cannot overthrow it; lest haply you be found even to fight against God. *Mat.* x. 14. 15. Whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake the dust off your feet. Verily I say unto you, It shall be more tolerable for the land of *Sodom* and *Gomorrab*, in the day of Judgment, than for that city. *1 Pet.* iv. 17. What shall be the end of them that obey not the Gospel of God? *Rom.* x. 16. For they have not all obeyed the Gospel: For *Esaïas* saith, Lord, who hath believed our report? 21. All day long I have stretched forth my hands unto a disobedient and gain-saying people. 2. *Theff.* i. 7, 8, 9. When the
 Lord

Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ : Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. *Mat. xiii. 13, 14, 15.* They seeing, see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of *Esaias*, which saith, By hearing ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them. *2 Thess. ii. 10, 11, 12.* Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions that they should believe a Lie : That they all might be damned who believed not the Truth, but had pleasure in unrighteousness. *2 Tim. iv. 3, 4.* For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears : And they shall turn away their ears from the Truth, and shall be turned unto fables. *Luke viii. 11, 12, 13, 14.* The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved. They on the rock are they, which when they hear, receive the

the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. 18. Take heed therefore how ye hear: For whosoever hath to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. *Heb. xii. 25.* See that ye refuse not him that speaketh: For if they escaped not who refused him, that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven *Heb. ii. 1, 2, 3.* Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the Word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation, which at first, began to be spoken by the Lord, and was confirmed unto us by them that heard him.

The fatal Effects of not receiving the Word as becomes an humble and sincere Disciple of Christ, which are in this alarming Manner set forth by these striking Passages of God's Word, are thus nervously displayed by our Church in her Homily, entitled, An Information for them which take Offence at certain Places of the Holy Scripture.

“ The wicked people that were in the days
 “ of Noah, made but a mock of the Word
 “ of

“of God, when *Noah* told them, that God
 “ would take vengeance upon them for their
 “ sins. The flood therefore came suddenly
 “ upon them and drowned them with the
 “ whole world. *Lot* preached to the *Sodomites*,
 “ that, except they repented, both they and
 “ their city should be destroyed. They thought
 “ his sayings impossible to be true ; they scorned
 “ and mocked his admonition, and reputed him
 “ as an old doting fool. But when God, by
 “ his holy angels, had taken *Lot*, his wife, and
 “ two daughters from among them, he rained
 “ down fire and brimstone from heaven and
 “ burnt up those scorers and mockers of his
 “ holy Word. And what estimation had Christ’s
 “ doctrine among the Scribes and Pharisees?
 “ What reward had he among them? The
 “ Gospel reporteth thus : The Pharisees, which
 “ were covetous, did scorn him in his doc-
 “ trine. O then, ye see that worldly rich men
 “ scorn the doctrine of their salvation. The
 “ worldly wise men scorn the doctrine of
 “ Christ as foolishness to their understanding.
 “ These scorers have ever been, and ever shall
 “ be to the world’s end. For *St. Peter* pro-
 “ phesied that such scorers shall be in the
 “ world before the latter day. (2 *Pet.* iii.) Take
 “ heed therefore my brethren, take heed, be
 “ ye not scorers of God’s most holy Word ;
 “ provoke him not to pour out his wrath now
 “ upon you, as he did then upon those gybers
 “ and mockers. Be not wilful murderers of
 “ your own souls. Turn unto God while
 “ there is yet time of mercy, ye shall else re-
 “ pent it in the world to come, when it shall

“ be too late ; for there shall be judgment without mercy. — Christ himself, the prophets before him, the apostles after him, all the true ministers of God’s holy Word, yea every Word in God’s Book, is unto the reprobate the favour of death unto death.”

The natural Blindness of our Understandings ; and the Necessity and Use of praying to God for the Divine Teaching of his Holy Spirit to enlighten our Minds in the Understanding of, and profiting by the Word.

1 Cor. ii. 9.—14. As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit ; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God ; which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned. 1 Cor. xii. 3. No man can say that Jesus is the Lord, but by the Holy Ghost. 1 Cor. xii. 7, 8. The manifestation of the Spirit

is

is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit. *John* vi. 45. It is written in the prophets, and they shall be all taught of God. *Isaiah* xxix. 18. In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. *Rev.* iii. 17, 18. Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou —art blind —Anoint thine eyes with eye-salve that thou mayest see. *Neb.* ix. 20. Thou gavest also thy good Spirit to instruct them. *John* xiv. 26. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *John* xvi. 13. When he, the Spirit of Truth is come, he will guide you into all Truth; — he will shew you things to come. *John* iii. 9, 10, 11, 12. *Nicodemus* answered and said unto him, How can these things be? Jesus answered, and said unto him, Art thou a master of *Israel*, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and you believe not, how shall ye believe if I tell you of heavenly things? *Acts* viii. 30, 31. And *Philip*, ran thither to him, and heard him read the prophet *Esaías*, and said, understandest thou what thou readest? And he said, how can I, except some man should guide me? And he desired *Philip* that he would come up and sit with him. *Acts* xvi. 14. Whose heart

the Lord opened, that she attended unto the things which were spoken of *Paul*. *Luke xxiv. 25, 26, 27.* Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at *Moses* and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 32. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures? 44, 45. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of *Moses*, and in the prophets, and in the psalms concerning me. Then opened he their understanding that they might understand the Scriptures.

P R A Y E R.

James i. 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally and unbraideth not, and it shall be given him. *Prov. ii 3, 4. 5, 6.* If thou criest after knowledge, and listest up thy voice for understanding; if thou searchest her as silver, and searchest for her, as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. *Prov. viii. 33, 34.* Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily all my gates, waiting at the posts

posts of my doors. *Luke xi. 13.* If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? *Psalms cxix. 12.* Blessed are thou, O Lord; teach me thy statutes. 18. Open thou mine eyes that I may behold wonderful things out of thy law. 27. Make me to understand the way of thy precepts; so shall I talk of their wonderful works. 34. Give me understanding, and I shall keep thy law; yea, I shall observe it, with my whole heart. *Psalms xciv. 12.* Blessed is the man whom thou—O Lord, teacheft—out of thy law. *Job xxxiv. 32.* That which I see not, teach thou me *Col. i. 9.* For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom, and spiritual understanding. *Ephes. i. 15, 16, 17, 18.* Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all saints, cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his Calling, and what the riches of the glory of his inheritance in the saints, &c.

The Church of England (which directs her highest Officers, the Bishops, at their Ordination, in exercising themselves in the holy Scriptures, to call upon GOD by Prayer, for the true Understanding of the same) thus exhorteth all her Members to pray to GOD for the divine Teaching of his holy Spirit, for their understanding of his holy Word.

“ The Holy Ghost is the Schoolmaster of
 “ Truth, which leadeth his scholars, as our
 “ Saviour saith of him, into all Truth. And
 “ whoso is not led and taught by this school-
 “ master, cannot but fall into deep error ; how
 “ Godly soever his pretence is, what know-
 “ ledge and learning soever he hath of all other
 “ works and writings ; or how fair soever a
 “ shew or face of truth he hath in the esti-
 “ mation, and judgment of the world. —
 “ Whosoever giveth his mind to holy Scriptures
 “ with diligent study and burning desire, it
 “ cannot be, saith St. *Chrysostom*, that he should
 “ be left without help ; for either God Al-
 “ mighty will send him some godly Doctor to
 “ teach him, as he did to instruct the Eunuch,
 “ a nobleman of *Æthiopia*, and treasurer unto
 “ Queen *Candace* ; who having affection to read
 “ the Scripture, although he understood it not,
 “ yet for the desire he had unto God’s Word,
 “ God sent his apostle *Philip*, to declare unto
 “ him the true sense of the Scripture that he
 “ read : Or else if we lack a learned man to
 “ instruct and teach us, yet God himself from
 “ above will give light unto our minds, and
 “ teach us those things which are necessary for
 “ us,

“ us, and wherein we be ignorant. And in
 “ another place *Chrysostom* saith, that man’s hu-
 “ man and worldly wisdom, or science, is not
 “ needful to the understanding of Scripture,
 “ but the revelation of the Holy Ghost, who
 “ inspireth the true meaning unto them that
 “ with humility and diligence do search there-
 “ fore. He that asketh shall have, and he that
 “ seeketh shall find, and he that knocketh shall
 “ have the door opened. If we read once,
 “ twice, or thrice, and understand not, let us not
 “ cease so, but still continue reading, praying,
 “ asking of other ; and so by still knocking, at
 “ last the door shall be opened, as *St. Augustine*
 “ saith.” [*Homilies on the Holy Scriptures.*]
 “ Who will not marvel to read the learned and
 “ heavenly sermons of *Peter* and the disciples,
 “ considering that they were never brought up
 “ in school of learning ; but called even from
 “ their nets to supply the rooms of apostles.
 “ This was likewise the mighty work of the
 “ Holy Ghost ; who, because he doth instruct
 “ the hearts of the simple in the true know-
 “ ledge of God and his Word, is most justly
 “ termed by this name and title to be the Spirit
 “ of Truth. *Eusebius*, in his Ecclesiastical Hi-
 “ story, telleth a strange story of a certain
 “ learned and subtle philosopher, who being an
 “ extream adversary to Christ and his doctrine,
 “ could by no kind of learning be converted to
 “ the Faith ; but was able to withstand all the
 “ arguments that could be brought against him,
 “ with little or no labour. At length there
 “ started up a poor simple man of small wit and
 “ less knowledge, one that was reputed among
 the

“ the learned as an ideot; and he on God’s
 “ name would needs take in hand to dispute
 “ with this proud philosopher. The bishops
 “ and other learned men standing by, were
 “ marvellously abashed at the matter, thinking
 “ that by his doings they should be all confound-
 “ ed and put to open shame. He notwithstanding
 “ ing goeth on, and beginning in the name of
 “ the Lord Jesus, brought the philosopher to
 “ such point in the end, contrary to all men’s
 “ expectation, that he could not chuse but ac-
 “ knowledge the power of God in his words,
 “ and to give place to the truth. Was not this
 “ a miraculous work, that one silly soul of no
 “ learning, should do that which many bishops
 “ of great knowledge and understanding were
 “ never able to bring to pass? So true is the
 “ saying of *Bede*, where the Holy Ghost doth
 “ instruct and teach, there is no delay at all
 “ in learning. [*Homily for Whitsunday.*] Lighten
 “ our darkness, we beseech thee, O Lord.

“ Blessed Lord, who hast caused all holy
 “ Scriptures to be written for our learning;
 “ grant that we may in such wise hear them,
 “ read, mark, learn, and inwardly digest them;
 “ that by patience and comfort of thy holy
 “ word, we may embrace and ever hold fast
 “ the blessed hope of everlasting life which
 “ thou hast given us in our Saviour Jesus Christ.
 “ Amen.”

The Necessity of Diligence, Frequency, and Pleasure in hearing and reading the Word.

Deut. xi. 18, 19, 20, 21. Therefore shall ye
 lay up these my words in your heart, and
 in

in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them, when thou fittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth. *Joshua* i. 8. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. *Psalms* i. 2. His delight is in the law of the Lord, and in his law doth he meditate day and night. *Prov.* vii. 1, 2, 3. My son, keep my Words, and lay up my Commandments with thee. Keep my Commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. *Job* xxii. 21, 22. Acquaint now thyself with him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. *Col.* iii. 16. Let the Word of Christ dwell in you richly in all wisdom. 2. *Pet.* iii. 1, 2. I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the

the Lord and Saviour. *Heb. ii. 1.* Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. *1 Tim. iv. 15.* Meditate upon these things, give thyself wholly to them. *James i. 19.* Let every man be swift to hear. *Rev. i. 3.* Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written; for the time is at hand.

Psalms cxxxix. 17. How precious also are thy thoughts unto me, O God! How great is the sum of them! *Psalms xix. 10.* More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb. *Psalms cxix. 15.* I will meditate in thy precepts; and have respect unto thy ways. *16.* I will delight myself in thy statutes; I will not forget thy word. *20.* My soul breaketh for the longing that it hath unto thy judgments at all times. *24.* Thy testimonies also are my delight, and my counsellors. *54.* Thy statutes have been my songs in the house of my pilgrimage. *97.* O, how love I thy law! It is my meditation all the day. *103.* How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. *131.* I opened my mouth and panted; for I longed for thy commandments. *148.* Mine eyes prevent the night-watches, that I might meditate on thy word. *162.* I rejoice at thy word, as one that findeth great spoils. *174.* I have longed for thy salvation, O Lord; and thy law is my delight.

“ These books (*saith our Church in her Homilies on*
 “ *the Scriptures*) ought to be much in our hands,
 “ in our eyes, in our ears, in our mouths, but
 “ most of all in our hearts.—This word, who-
 “ soever is diligent to read, and in his heart to
 “ print that he readeth, the great affection to
 “ the transitory things of this world shall be
 “ diminished in him, and the great desire of
 “ heavenly things that be therein promised of
 “ God shall increase in him. And there is no-
 “ thing that so much strengtheneth our faith
 “ and trust in God, that so much keepeth up
 “ innocency and pureness of the heart, and
 “ also of outward godly life and conversation,
 “ as continual reading and recording of God’s
 “ Word. For that thing, which, by conti-
 “ nual use of reading of holy Scripture, and di-
 “ ligent searching of the same, is deeply printed
 “ and graven in the heart, at length turneth al-
 “ most into nature. Let us therefore apply our-
 “ selves, as far forth as we can have time and
 “ leisure, to know God’s Word, by diligent
 “ hearing and reading thereof, as many as pro-
 “ fess God and have faith and trust in him —
 “ God’s holy word is one of God’s chief and
 “ principal benefits given and declared to man-
 “ kind here on earth. Let us thank God hear-
 “ tily for this great and special gift, beneficial
 “ favour, and fatherly providence. Let us be
 “ glad to receive this precious gift of our hea-
 “ venly Father. Let us read, hear, and know
 “ these holy rules, injunctions and statutes of
 “ our Christian religion and upon that we have
 “ made profession to God at our baptism. Let
 “ us with fear and reverence, lay up in the
 “ chest

“ chest of our hearts, these necessary and fruit-
 “ ful lessons. Let us night and day muse, and
 “ have meditation and contemplation in them,
 “ Let us ruminate, and, as it were, chew the
 “ cud, that we may have the sweet juice, spi-
 “ ritual effect, marrow, honey, kernel, taste,
 “ comfort and consolation of them. Let us
 “ stay, quiet, and certify our consciences with
 “ the most infallible certainty, truth, and per-
 “ petual assurance of them. Let us pray to
 “ God (the only Author of these heavenly stu-
 “ dies) that we may speak, think, believe, live
 “ and depart hence, according to the whole-
 “ some doctrine, and verities of them. And
 “ by that means, in this world we shall have
 “ God’s defence, favour, and grace, with the
 “ unspeakable solace of peace and quietness of
 “ conscience; and after this miserable life we
 “ shall enjoy the endless bliss and glory of
 “ heaven; which he grants us all, that died for
 “ us all, Jesus Christ: To whom, with the
 “ Father and the Holy Ghost, be all honour
 “ and glory, both now and everlastingly. *Amen.*

*A Prayer to be used before the Reading of God’s
 Word.*

A Lmighty and most merciful God, the foun-
 tain of all wisdom, and the Author of
 everlasting Life; I desire from my heart to
 bless, and praise, and adore thy holy Name,
 that thou hast been graciously pleased to reveal
 to us the way of salvation, in thy holy Scrip-
 tures. With unfeigned sorrow and concern
 I con-

I confess the ignorance, darkness, and blindness of my fallen nature. Yea, that I am (by nature) not only ignorant of the things of God, but unwilling also and averse to be taught of thee. The writings of men, which often tend to alienate our affections from heavenly things, I have frequently read for pleasure and knowledge; but oh! how little have I studied thy blessed Word for instruction and edification! How little has thy holy, good, and righteous law been my meditation and my delight! God be merciful to me a miserable sinner, for Jesus Christ's sake. Forgive my neglect of reading; forgive my carelessness in reading thy Word. And through his mediation, in whom thou art well-pleased, grant me the assistance of thy holy Spirit, that I may be inclined to hunger and thirst more and more after thy heavenly wisdom and righteousness. Root out of me all that pride, and prejudice, and opposition to the Truth, which remain in my carnal mind; and give me, O give me, merciful God, that humble spirit, which may make me willing to sit at the feet of Jesus my Saviour to be taught of him in all things. Enable me to lay aside all hastiness of spirit, and every sinful desire; and may I always receive with meekness the engrafted Word, assuredly believing that it is able to save my soul. O gracious God, be thou pleased to open my understanding to comprehend thy saving Truths; and above all, fix them deeply and powerfully upon my heart. Thou hast told us, that thy divine Word is quick and powerful, and mighty to pull down the strong holds of sin and satan, and to bring

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every

every thought into subjection to the obedience of Christ. O may it be thus quick and powerful in my soul! May it be so closely applied to my conscience, by thy good Spirit, that I may hate whatever it forbids, and love whatever it commands. And may I have such a sight of thy free grace and goodness in the redemption of sinners by Jesus Christ; and of his readiness to receive and bless every penitent sinner, that I may thankfully receive him, at all times, as my only Saviour, and follow him as my Lord and Master; in stedfast hope of that life and immortality, which he has brought to light by the Gospel. These things I beg of thee, O God, my heavenly Father, encouraged by the abundant manifestations which thou hast given us of thy mercy and love. Hear, O Lord, my imperfect petitions; and grant, according to thy promise, that I may receive what I have asked, and find what I have sought, through Jesus Christ, our only advocate and redeemer. Lord Jesus interceed for me, and offer up my prayer at the throne of grace; which I conclude in thy name and words:

“ Our Father,” &c.

A Prayer to be used after the Reading of God's Word.

O Most blessed God, who in great mercy hast given thy holy Word to be a light to our feet, and a lamp to our paths; How shall we sufficiently love and adore thee for thine inestimable gift! I cannot praise thee, O my God, as I ought to do; but I desire to bless and praise thee as well as I am able: O! do thou enable

enable me to praise thee more and more. I desire with a thankful heart to bless thy name for the opportunity thou hast now given me of reading thy Word: For thy dear Son's sake strengthen me with might by thy Spirit in the inner man, that I may lay up what I have read in my heart. O write and engrave it upon my memory, that I may faithfully retain every part of it; and may I so carefully meditate upon and digest it, that it may be food and nourishment to my soul; that I may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Incline me, O Lord, seriously to examine my life and conversation by the rule of thy revealed will. May I be truly humbled before thee for whatsoever I have done amiss: May I be brought to see and feel more clearly day by day my guilt, helplessness, and misery; and be stirred up to apply to thee with more steadfast faith in Jesus Christ my Saviour; for forgiveness, power, and eternal salvation; and from a sense of its unspeakable benefit to my own soul, may I be inclined also to speak of thy truth, and of thy salvation, to those among whom I have my conversation in the world. Let me not fear the face of man, or ever be ashamed of thee and of thy Words; nor let any temptation of worldly honour or profit persuade me to keep back what may tend to the salvation of another's soul. Grant, O heavenly Father, that such may be the blessed effects of my reading the holy Scriptures; that following thy dear Son, who is the way, the truth, and the life, I may enjoy the comforts of

thy Spirit here, and thy inconceivable glories hereafter, through his merits and mediation.

“ Our Father,” &c.

A Prayer to be used before the Hearing of God's Word.

O God, our heavenly Father, who hast been graciously pleased to appoint ministers and stewards of thy Word, who may make known unto fallen man the way of thy great salvation; I humbly beseech thee to give them all, and especially those under whose ministry thy providence hast placed me, grace to preach boldly the Truth as it is in Jesus. May thy holy Spirit be ever with them to enlighten, direct, and animate them in the execution of their important trust. Impress deeply upon their souls, the thoughts of those dreadful judgments which are denounced against the careless and wicked steward, and of those glorious blessings, which shall be their portion who turn many to righteousness. O Lord, be present with them, that they may take heed unto themselves, and to their doctrine; that so they may both save themselves, and them that hear them. Convince them, that from thee alone, all their help cometh; and incline them to apply to thee continually in fervent prayer, that thy strength may be made perfect in their weakness. And since thou hast commanded that the priest's lips should keep knowledge, and the people should hear the law at their mouths; give me, O my God, and all the hearers of thy holy Word, humble and teachable minds: Give us grace to bear with patience, and carefully to
search

search and examine ourselves, when they are laying open the corruption and deceitfulness of the heart of man. And may we receive with all thankfulness and joy, the glad tidings of thy pardoning mercy in Christ Jesus, and the gracious offers of thy holy Spirit. May we receive the Lord Jesus as our Prophet to instruct, our Priest to make atonement and intercession for, and our King to rule over and save us; and being rooted and grounded in him, may we live as becomes his disciples, in all holiness and godly conversation.

Take out of us the stony heart, and give us an heart of flesh, which may feel the force and efficacy of thy divine Word. Teach us to receive it, not as the word of man, but as it is in truth, the Word of God, which effectually worketh in them that believe. Remove from us every degree of prejudice; and fill us with that meek and quiet spirit, that honest and good heart, on which the heavenly seed may take root, and flourish, and bring forth fruit an hundred fold. Grant these my requests O merciful Father, for thy beloved Son's sake; and pardon the iniquity of thy servant, and all my unfruitfulness hitherto under the means of grace I have enjoyed. I unfeignedly blest thee for thy mercies and loving kindness towards me. Lord help me from henceforth to walk worthy of thy distinguishing mercies, and of the light and advantages thou bestowest upon me; help me to adorn the doctrine of God our Saviour in all things. I commit myself into thy hands, O Lord, in the name of Jesus Christ; desiring to ascribe all honour, praise
and

and glory to the ever-blessed Godhead, Father, Son, and Holy Ghost, now and for evermore.
 “ Our Father,” &c.

A Prayer to be used after the Hearing of God's Word.

O Most merciful and most gracious Lord God, I thy unworthy servant again approach the throne of thy grace, in the name of our Great Mediator Jesus Christ, desiring with a thankful heart to magnify thy mercy for the many opportunities thou affordest me of hearing thy holy Word.

What am I, O Lord, that thou shouldest thus vouchsafe to speak to me by thy stewards and ambassadors, to call me to the knowledge of salvation, and to the hope of thy glory. Lord, I am sinful dust and ashes; I have shamefully refused to hearken when thou hast called, and have frequently turned away mine ear from thy reproofs. I deserve no favour or mercy from thee; but thou art all compassion and love; and in infinite and undeserved mercy, shewest loving kindness to the most unworthy. O, may a sense of thy goodness and love, make the deepest impression on my mind; and whenever thou speakest, may I thy servant, humbly and gladly hear, and lay up thy Words in my heart. Thou hast said, That thy Word shall not return unto thee void: Let this be fulfilled unto me, and all the hearers of thy Word this day; may it work in us repentance, faith, and holy obedience; may we be not only hearers, but doers of it; may it be unto us the favour of life, unto everlasting life. O let not the world,

world, the flesh, or the devil, have power to banish from our minds, any of the good impressions that have been wrought in our souls; but may thy good Spirit effectually fix and support them, and keep us steadfast in thy faith and fear. And, O God of all power and grace, be thou pleased to make known the saving truths of thy Gospel throughout the world. Raise up faithful, able, and zealous preachers of thy Word; and assist and defend them in the work to which thou appointest them. Enable them by thy mighty power, to speak to the conviction of every sinner, and to the comfort and edification of thy people. May the doctrine they deliver go forth with such efficacy, that the eyes of the spiritually-blind may be opened to see the riches of thy grace; the careless and profane awakened to a sense of their inexpressible danger; and the formal be stirred up to seek for the life and power of godliness in their souls. O thou gracious Father in Christ Jesus, make their words powerful to bring all as guilty, helpless creatures to Jesus Christ; and so gentle and affectionate as to heal the broken-hearted, and fill us with more fervent desires after meekness, holiness, and love. We acknowledge that it is thou who givest the increase to the seed sown; give, we beseech thee, a plentiful increase; and still continue to us the light of the Gospel; and always grant us the blessing of such ministers who may rightly divide Word of Truth; who through evil report and good report may still, with thy blessed Apostle, *St. Paul*, determine to know nothing among us but Jesus Christ and him crucified; that being

rooted

rooted and grounded in him, and established in that faith, which worketh by love in all holy obedience, we may, finally, with thy faithful servants gone before us; attain that crown of glory, which thy bountiful mercy has laid up for them that love thee, through Jesus Christ, our only advocate and redeemer. *Amen.*

OUR Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

SOL IDEO GLORIA.



